

# The Morning Star.

"GOD HELPS THOSE WHO HELP THEMSELVES."

VOL. VI. INDIAN INDUSTRIAL SCHOOL, CARLISLE, PA., OCTOBER, 1885. NO. 3

## THE INDIAN CONFERENCE AT LAKE MOHONK, Oct. 6th, 7th, and 8th.

There are scenes of magnificence in almost any highway of travel to the hills of New England in the first week of October, but we could ask for no entrance to their glories more royally adorned than that which leads up the Deerfield valley into the very heart of the mountains, over the Fitchburg and Hoosac Tunnel route. It is a flaming glory of color that everywhere meets the eye. There are melodies and anthems in the colors of autumn, reaching the soul through the vision, just as words symbolize heroic deeds to the mind. Coming from the cares and hard realities of the city up to these sights so near it, one may dream through a day's journey, while fancy revels in the bright pictures on leaves and hillsides and streams. Thus we came up and through the mountains, down the Hudson, and up again to the Shawngunk range to this fairy Lake Mohonk amid the clouds and under crags that rival the homes of the old cliff-dwellers beyond the Rio Grande.

Hospitality knows no limit, and charity no measure, when it invites the friends of the Indian to a spot like this, where marvels of the earth and sky have been seized upon by those who love both nature and fellow-men, to illustrate their taste, their ingenuity in devising pleasure for guests, and the far-reaching beneficence of their lives. Here we meet in council those who care for the race that once owned these rich valleys and lovely hills for their heritage. Only the shadow of their history now lingers here. It mutely appeals to us to save the remnants of America's first peoples that accepted brotherhood with the white man, and worshipped in the Great Spirit our Father in Heaven.

Among the names of the friends thus gathered, none seem so worthy to mention as those of our generous host and his wife, Mr. and Mrs. Albert K. Smiley. They have summoned a hundred guests from Washington, Massachusetts, New York, Pennsylvania, California, and from states between. Here are members of Congress, Hon. Erastus Brooks and Senator Dawes, long tried in their fidelity to the cause of the Indian; Secretaries Kendall and Strieby of New York; Gen. Clinton B. Fiske, the admirable chairman, with five other Indian commissioners; the officers of Indian rights associations, four college presidents; the superintendents of government and other Indian schools, including the indefatigable General Armstrong, and, most happily for the conference, Doctors Abbott and Ward of the *Christian Union and Independent*; while the wives of many of these and numerous other Indian workers and benefactors added grace, sympathy, and encouragement.

Three days have been spent in earnest consideration of the present condition of the Indian, his continued peril from the rapacity of white men, and the needs of education and legislation to secure his protection and elevation to citizenship.

There was considerable diversity of view on these matters at the opening session of the conference. To many the prospect of good seemed clouded by the change of administration of the government. The most active workers were, however, more hopeful. After Dr. Lyman Abbott, Senator Dawes, General Armstrong, and Supt. Oberly of the United States Indian schools, had held the conference with intense interest by three excellent speeches, all hearts were relieved of doubts as to the speedy attainment of the long-desired citizenship of the Indian and his absorption into the life of the nation.

The two prominent thoughts throughout the conference were: Indian citizenship, and the breaking up of the reservation system with the evils of barbarism which it perpetuates. Division of opinion was upon the methods and the immediateness of these great steps forward for the Indian.

Dr. Abbott pointed the way to Indian citizenship as we remember Horace Greeley did to resumption of specie payments: "Resume," he said to those who asked the way. The Indian must likewise be declared at once a citizen by congress, by state law, by individual possession of land, and other civil rights. The reservation should be immediately abolished. Tribal land should become the property of the American citizen,—white, colored, and Indian,—and the value of lands given up by the tribes accrue to their benefit in education, and in homes and implements to start them in the real business of life.

The conservative view, however, prevailed in the conference. Time, education, adjustment of relations, are factors of such citizenship and the breaking up of reservations. They are inevitable, and soon to be accomplished by prudent legislation and persuasion within the bounds of the conditions contained in treaties.

Shall treaties be broken for the good of the Indian, or kept to his hurt and the injury of American citizens? This question awakened much discussion and strong feeling in the conference. This sentiment, fortified by the shameful abuses of the treaties by the white man for a century to the manifest injury of the Indian, prevented the unprejudiced consideration by his friends of this very important factor in the problem of his citizenship.

The position and purposes of the administration were clearly indicated by the speech of Supt. J. H. Oberly. A just and final settlement of the Indian question on the basis of his equality of rights in the nation will be the most coveted success of President Cleveland's government. Indian education will be conducted by the Indian Department on the principle of fitness, rather than partizanship. Teachers and schools will be retained for their manifest excellence, and Indian education will be reduced to a system which it now lacks, when the government will have chief control and responsibility. "Only through the school-house can the Indian be led into the light of civilization," said Colonel Oberly. Yet as Miss Fletcher demonstrated, treaties have been kept only up to the trade interest involved, while the government debt under the obligation of thirty-nine treaties in five years, for education to the Indian has accumulated to \$2,129,350. There are but 24,235 children, of the 41,362 total youth of school age among Indians, not provided with schools to whom this money is due.

The interesting descriptions of the life of the Indian, and efforts for his education and redemption from barbarism, given by workers among them, brought us near to the real difficulties with which this cause labors. Miss Fletcher's stories of her Indian friends among the Dakotahs and Omahas, for whom she has secured patents of land in severalty, and of the struggles of returned Hampton students to establish homes; the pathetic tale of the condition of the 12,000 mission Indians in California by Professor Painter; the glimpses of the Pueblos and Apaches in the southwest given by the New Mexico workers; and the Christian integrity of the Alaskan converts with their wonderful country as described by Mrs. Haines and Dr. Kendall, secretaries of the Presbyterian Mission Board; all made real to us the fact that a great need could be met only by great personal sacrifices of those who could thus serve God and the country in redeeming the red man.

Where could memorial words from loving hearts in kindred work be more fitly or tenderly spoken than were those that in the half-hour of generous tribute dropped from trembling lips with the name of Helen Hunt Jackson, on the last day of the conference. The beauty of mountains and towering crag and mirrored lake with its rocky shores, and of forest and matchless landscape in autumn coloring, so much loved by the departed comrade, combined with tender memories to impress indelibly on heart the name and work of the Indian's most eloquent advocate in this generation. "When I am gone I will come and inspire you

to work on," said Mrs. Jackson to one of her friends. That is indeed the effect of her life on those who lift up the torch that she swung so wide over the gloom of the night, into which the Indian was hopelessly sinking forever.—PREST. H. O. LADD, in *Journal of Education*.

### The Platform in full.

General Clinton B. Fisk was chosen president of the conference, Ex-Judge Strong, of the United States Supreme Court, was chosen vice-president, J. C. Kinney, of Hartford, secretary, and Miss Cook of Washington, assistant secretary. The committee on business is composed of President Rhoades, of Bryn Mawr College; Phillip Garrett, of Philadelphia; Mrs. Quinton, Rev. Dr. Lyman Abbott, of the *Christian Union*, and Prof. C. C. Painter, of Washington.

Dr. Rhoades reported from the business committee a platform, announcing that it received the unanimous approval of the committee. It is as follows:

"The Indian question can never be settled except on principles of justice and equal rights. In its settlement all property rights of the Indians should be sacredly guarded and all obligations should be faithfully fulfilled. Keeping this steadily in view, the object of all legislative and executive action hereafter should be not the isolation of Indians, but the abrogation of Indian reservations as rapidly as possible; the permitted diffusion of Indians among the people, in order that they may become acquainted with civilized habits and modes of life; the ultimate discontinuance of annuities, so promotive of idleness and pauperism. The subjection of the Indians to the laws of the United States and of the states and territories where they may reside, and their protection by the same laws as those by which citizens are protected; the opening of all the territory of the United States to their possible acquisition and to civilization; and the early admission of Indians to American citizenship. These objects should be steadily kept in view, and pursued immediately, vigorously and continuously. The measures we recommend for their accomplishment are the following:—

1. The present system of Indian education should be enlarged, and a comprehensive plan should be adopted which shall place Indian children in schools under compulsion, if necessary; and shall provide industrial education for a large proportion of them. The adult Indians should be brought under preparation for self-support; to this end the free ration system should be discontinued as rapidly as possible, and a sufficient number of farmers and other industrial teachers should be provided meantime to teach them to earn their own living.

2. Immediate measures should be taken to break up the system of holding all land in common, and each Indian family should receive a patent for a portion of land to be held in severalty, its amount to be dependent upon the number of members of the family and the character of the land, whether adapted for cultivation or for grazing; the land should be inalienable for a period of 25 years. The Coke bill, as embodying this principle, has our earnest support, and is urged upon all friends of the Indians as the one practicable measure for securing these ends.

3. All portions of the Indian reservations which are not so allotted should, after the Indians have selected and secured their land, be purchased by the government at a fair rate, and thrown open to settlement.

4. The cash value of the lands thus purchased should be set aside by the government as a



fund to be expended as rapidly as can be wisely done for their benefit, especially for their industrial advancement.

5. In order to carry out these recommendations, legal provision should be made for necessary surveys of the reservations and wherever necessary negotiations should be entered into for the modification of the present treaties; and these negotiations should be pressed in every honorable way until the consent of the Indians shall be obtained.

6. Indians belonging to tribes which give up their reservations and accept allotments of land in severalty, and all Indians who abandon their tribal organization and adopt the habits and modes of civilized life, should be at once admitted to citizenship of the United States and become subject to and entitled to the protection of the laws of the United States and of the states or territories where they may reside.

7. During this process of civilization some representative of the United States government should be charged with the protection and instruction of the Indians, but all such officers should be withdrawn as soon as the Indians are capable of self-support and self-protection.

8. We are unalterably opposed to the removal of tribes of Indians from their established homes and massing them in one or more territories, as injurious to the Indians and an impediment to their civilization.

9. We thankfully recognize the growing interest taken by the legislative and executive departments of our country in the welfare of the Indians, and the increased desire manifest among our people, west and east, to do them justice; and our thanks are also due to the religious and philanthropic organizations which have fostered this interest and have supplemented the work of the government by their missionary and educational labors. But we believe that what has been done in the past is but a beginning, and that both the government and individuals must do much more before the debt is paid."

At the outset of the conference there were apparent two drifts, both progressive, but the one conservatively and the other radically so. Lyman Abbott, who presented the first series of resolutions, proposed the immediate admission of the Indian to all the rights, privileges and immunities of citizenship, including suffrage, immediate measures for the allotments of land in severalty to all Indians, with titles inalienable for a term of years; the purchase of unallotted lands by the United States and their immediate opening to settlement, setting apart the avails of such purchase for the Indians' benefit; immediate negotiations with all Indian tribes to modify or set aside whatever treaties hinder the aforesaid policy,—if the Indians will not consent to it, then, after reasonable time and the failure of persuasive effort, the execution of this policy by modifying or abrogating treaties without the Indians' consent, although with scrupulous regard to their best interests. If there remain any tribes so wild and refractory as to be incapable of civilization, the placing them under sufficient guard and compulsory education. Such, among other resolutions which were not objected to, were the more radical measures at first proposed. They called out decided disapproval from Senator Dawes, and from Judge Strong, whose judicial instincts revolted against treaty breaking even for the Indians' good.

JUDGE STRONG said:

"I feel a profound interest in what this conference is attempting, and heartily in favor of the universal civilization of the Indians, of their diffusion, of the breaking up of their barbarism and their paganism. They should be scattered abroad and Americanized, just as I would desire a set of Irish or Germans treated. We know how badly the isolation of Germans worked in central Pennsylvania. We have discovered how to make out of foreigners good Americans. If we could disperse and so educate the Indians, I think it would be the best way. But this thing must be done honestly, and in good faith. Not all the past treaties with the Indians have been fair. Some of them were so. William Penn was a fair man. We began by treating with them as independent nations, which was a mistake, and we

were inconsistent, for we wouldn't let them sell their lands to individuals, but only to the United States. Mr. Painter has said that some treaties were swindles. Well, suppose they were. We must not say we swindled you on a former occasion, and now we propose to take from you whatever advantage you failed to get before. Ah! but while you annul you propose to give an equivalent. But who is to measure that equivalent? The United States? I will never agree to it. But I think we can get alterations by negotiation. They are changing their views. Go to them and say, You give up that treaty and we will give you lands in severalty,—we will provide you an outfit for your little farm. I want the family considered and in the division of property the family head recognized. There are about 50,000 Indian families. I favor the resolutions to this extent,—alterations, or annulments through moral persuasions and convictions, not forcible abrogation of treaties. I am not in favor of citizenship of Indians who have not lands in severalty. I am in favor of it so far as there is a proper degree of fitness. Let them come in, one by one. Suffrage is another thing and not indispensable to citizenship. I am in favor of rapid Indian education by such schools as Hampton and Carlisle and all other possible means. There are but 50,000 Indian children. If we can educate them the problem will be solved. The parents will in a few years have passed away and the new generation will have a fair opportunity to become good citizens. I want to guard against any mistake of this conference which might give rise to the imputation of dishonest intent."

SENATOR DAWES

took a similar view. It was easy to swear to treaties which gave us the advantage over the Indian. He would emulate that experience which is not so easy, of him who "swaereth to his own hurt and changeth not." There are two policies—one, and much the oldest, to get rid of the Indian; the other begun by Capt. Pratt with his Florida prisoners—to make something of him. He traced the history of these two policies in a lucid narrative, illustrating vividly the successes of the more recent and Christian policy by his own observations among the Indians. "I want no new policy better than the present of taking the individual Indian and making a man of him. We in Congress have all sorts of advice and sometimes that which only embarrasses us. For instance, this idea of giving to every Indian land in severalty and saying to him, 'Root, hog, or die.' That might apply to the animal—not so well to a man. You wouldn't say that to the poor children who go out of New York for fresh air, and who are to be trained for future self-support. These Indians are many of them like children, and they vary indefinitely in their differing circumstances and degrees of fitness or unfitness for citizenship. No uniform system will do. Out of long study of this many sided problem came the Coke bill." Mr. Dawes gave a lucid history and exposition of that, which originated with Secretary Schurz, was amended by Mr. Kirkwood, had been continuously pondered and improved, and he hoped would be still improved. It was carefully debated for three weeks in the Senate, and finally every senator voted for it.

"I don't claim any merit for my part in it, but 75 other men voted for it as the best thing that they could do. Its purpose is to clothe the Secretary of the Interior with all the power to do with the Indians what you want to be done. You want him scattered. It scatters him. By its provisions he can go any where on unoccupied land and select his 160 acres, but so patented, that when a pious white man comes with a jug of whisky the next day he cannot get it away from him,—inalienable for 25 years, he and the United States own it together and when the 25 years expire, he or his children after him will know better whether he wants to sell and for how much, and then he or they will have an absolute deed. Can you take an Indian by the nape of his neck and set him down on a farm, and command him to be a farmer? No. You must inspire him with the desire to be a farmer, teach him how. You can make nothing of an Indian unless you make a home for him and give him tenure as the basis for a home. The Coke bill devises a way of cutting up the reservations into lands in severalty. We talk about taking away the Indian's land for his good. Let that be said to you: "We propose to take your home away,—you go some-

where else; you consent. If we can't get your consent we propose to take your land." You would demur. Don't ask us to break our faith. We won't if you do. According to this bill, you can't make the Indian go anywhere you please. But when he has a desire to go, and knows where to go and understands what to do and how, when he gets there, then he may go and assume his citizenship. This bill has been growing better and I hope it will be better still, and with all sincerity I desire you to improve it if you can, or suggest a better one.

The conference in its final deliverance fully approved the Coke bill and urged its final passage this winter. Senator Dawes also paid a handsome tribute to the present bureau of Indian affairs. "Secretary Lamar," he said, "came into the Senate about the same time that I did, and, although on the other side in politics, our friendship has been intimate and unbroken. I have enjoyed the same friendly relations for nearly the same period with Mr. Atkins, the new Indian commissioner. Before it was known who was to be commissioner of Indian affairs, Mr. Lamar came over to our side and sought confidentially our advice about Mr. Atkins, and we gave our hearty approval. In all movements they have consulted with us largely and wisely, and are entitled to the confidence of all who have at heart the interests of the Indian. 'If I live,' said Mr. Lamar, 'I want to know the Indian thoroughly, and I mean to.' Mr. Atkins is of the same mind. I shall go back to Washington to believe that in this changing of hands, this transition period, liable to be disastrous, the administration will co-operate heartily with the good intentions of this conference." Repeatedly during the sessions was the assurance given from direct sources of personal knowledge that President Cleveland means steadily to follow out the promise of his inaugural. The committee appointed by the conference of last year, who waited on him with a statement of principles and the measures desirable for action, were most courteously listened to and intelligently questioned.

COL. WILLIAM MCMICHAEL, of New York said: "President Cleveland I know proposes to execute the laws. Whether or not he is in any personal and intense sympathy with our philanthropic attitude, he certainly means to be just and true as the executive. When Gen. Sheridan recommended that the cattleman be turned out, he turned them out." There were touching and eloquent tributes in memoriam of Helen Hunt Jackson following memorial resolutions offered by Erastus Brooks, and the speakers were William H. Ward, Lyman Abbott, President Gates of Rutgers college, Gen. Clinton B. Fisk, Prof. Painter and Gen. Whittlesey—the last named said that from her death bed Mrs. Jackson sent by him her thanks to President Cleveland for his interest in the Indians, and especially as manifested in the Crow Creek matter.

LYMAN ABBOTT

being stirred up by the dissent from his advanced proposition rose to a height of genuine eloquence, even for him remarkable. It will lose much in my condensed report but he said about this:—

"One or two things let us take for granted. We are not here to criticise legislation nor those like Mr. Dawes, early engaged in this cause against severe opposition; nor to disparage the Coke bill, in the approval of which by the conference we gladly unite. Another thing to be granted: As a company of Christians we recognize the Ten Commandments—alike believers in justice, charity, and equal rights. And another thing to be granted is: There is no one here who would not swear to his own hurt unchangeably. But if we have made a contract to the injury of others—then the position of myself and of some besides me is, it is never right to do a wrong thing. If we have made contracts rooted in fraud, inhumanity and degradation, then we have no right to perpetuate such an agreement. But a few years ago the United States gave scalping-knives to the Indians. We were bound to stop the scalping-knives. Had it been agreed never to put a church nor a school-house in the Indian's way, should we be forever bound by such a contract? I was one who, when bloodhounds were set upon the track of fleeing men, believed in a higher law. Our primary obligations are not always rooted in treaties, but rather in the duties that the strong owe to the weak. Our fathers made treaties because it was a necessity of their times. But we are not necessarily bound by their methods. The Indians never did occupy the mines of Pennsylvania nor the prairie wheat fields of the West; 300,000 people never had



a right to pre-occupy such a great domain, which they are not making fruitful for themselves nor others. Shall a territory about as large as England, Ireland, and Scotland be set apart for barbarians? When the railway comes to the edge of it shall it say halt? and to the post-office, halt! and to the telegraph, halt! Great wealth untouched, not only by outside civilization, but by any that is inside! Civilization, too, has rights. [Dr. Abbott clearly enumerated them.] Not one of these that the reservation system does not put its foot on. And we deny the Indian himself the right to go into the open market, and every true right we deny him by this reservation system. For Christianity and its equal rights is not a thing simply of Bibles, but of the railroad and the post-office, and other educators, who will do more than the preacher can to teach as the railroad does punctuality, and many another virtue. I hope you will not think that I speak disrepute to Bibles, preachers, churches. They are the very ones that urge us to break down this senseless barrier and let in the whole tide of a Christian civilization. \* \*

My conviction is that the reservation system is wrong, hopelessly, fatally wrong, and only to be uprooted root and branch and leaf. Now when we have been doing wrong, when is the time to repent? For one, as a preacher of the gospel, I am prejudiced in favor of immediate repentance. And as to sanctification, which some think should be also immediate, I am satisfied to let that come as a result. If you ask—What would you do to-morrow morning? Take at once those patents for lands in severalty out of their pigeon-holes and send them to the Pacific coast, and I would follow that immediate process by similar processes all along the line. \* \* \* Protect the Indians? We used to hear about protecting the negro—that the wisest thing would be to put all the negroes in one state, or, if it did not cost too much, send them all to Liberia,—and thus protect them from the wrongs of their neighbor. No. We gave the negro the ballot. We will not say "root, hog or die," but we will say with St. Paul, "If a man will not work, neither should he eat." Better leave the Indian to the protection of law than to the protection of an Indian agent. He may be a philanthropist, and he may be a politician. \* \* \* We have been making progress. We are making it. But it is rather slow. It was said by somebody to Horace Greely when he was fuming terribly: "God is patient." "Yes," he answered, "I know God is patient, but I can't wait." I feel something like Horace Greely.

#### SUPERINTENDENT OBERLY.

JOHN H. OBERLY, recently appointed superintendent of Indian schools, representing the administration more directly than any other person, was heard with peculiar interest, and his words were happy and significant. As a speaker, nimble, facile and adroit, he manifested keen insight, ready tact and executive ability. He said "I made a contract with your president that I should not be called on for a speech, although I stood ready to be questioned. He broke the treaty. I am the victim of your verbal perfidy. Here I am with no questioner. We Democrats have had no work to do for the past 20 years, and therefore have much to learn. Senator Dawes would do good by waiting and keeping his word, the good Doctor Abbott would do good by not waiting and not keeping his word. And yet both agree that the Indian must be made a man. Paternal government should be removed, he should no longer be whipped and dandled, but come into line with the American idea that each man has right to life, liberty and the pursuit of happiness, and should work out his destiny for himself in the manhood which God has given him." With a skilful rhetoric Mr. Oberly illuminated his thought by mention of the Sphinx's riddle, "What being is that who walks with four feet in the morning, two at noon and three at night?" (Edipus answered, "Man.") And the Sphinx threw herself down the precipice where her victims had met their fate, and after that the road to Thebes was clear. "And so to all the riddles that pertain to every social question—the labor question, the negro question, this Indian question—this is the answer: Man. This is in accordance with my political way of thinking. You may not understand it, not coming into contact with people of my kind, but to all such questions, democracy, the school of Jefferson, answers, Man—manhood; and hands of

government off—save to help the individual man." Pursuing a historical allusion to the barons at Runnymede—who first said to the people "You may," "the same word has been said to the people of America, but to the Indian we have said, 'You may, and you shall not.' And now we propose to say to him by the magic of this little paper, the ballot, 'You may.' How shall we bring this about?" I can but glance at the logical process of Mr. Oberly's practical and lucid statements. "First, by abolishing the reservation system. But how do that? By preparing the Indian for it, by protecting him meanwhile. The cow-boy stands over the line with his bullet ready. He will go over, if we do not stop him, and when he goes over, the Indian goes out. How again? By land in severalty. Is it wise to not wait?—to misuse what I might use if I was prepared. Miss Fletcher says: The Indians have no ideas of property, and explained the why of it. How then again to correct that? By education. And who carries on the education? I am now where I ought to have been 10 years ago. I find the education of the Indian under no system, 'just growed,' as Topsy said." Mr. Oberly spoke of the various kinds of Indian schools, day schools on the reservations, boarding schools at the agencies, mission schools, industrial schools out of the reservations. Who appoints the teachers? The Indian agent, subordinate to the Indian Commissioner. The agent's peculiar situation and temptations were graphically described,—his political obligations to his bondsmen and the bondsmen's political friends, and to the senator and the member of the House who are his political sponsors. There may be situations at his disposal which they want. And then he wants a good deal himself to eke out his pittance of a salary. His wife will do for matron, his daughter for school teacher, his son for agency farmer. How is this to be remedied? "I feel somewhat lonely here in addressing so many Republicans. Well, the Republicans are in these educational places. What's to be done? A Democrat wants the place,—and you know they are the hungriest. Well, I believe in making no removals because of politics, but ever so many because of inefficiency. I don't believe in appointing a blacksmith to be a teacher unless he is a learned blacksmith. I believe in separating the schools from the agent, and in educational tests outside of party politics, in competent teachers who can show certificates. Miss Cook here"—(Miss Cook has been for 12 years head clerk in the Indian bureau, and sat near Mr. Oberly in her capacity as assistant secretary of the conference) "has given me valuable information as to the process of separating the school from the agency. You have partisan politics in the conduct of Indian schools, and should thank the good Lord for a change of administration. Now to be frank with you, I take a competent Democrat for teacher, but I prefer a good Republican to a bad Democrat." Next logically comes the question, How to obtain scholars. Mr. Oberly, in view of the reluctance of Indian parents to send their children to school, would make it compulsory through an appeal to their stomachs. Stop rations, take their next annuity as a security, a mortgage, and Congress should go further and require every Indian to send his child to school. Now again, having got them into school, what shall we teach them? Party politics should not be taught, but high politics, the nature and obligations of law, what citizenship is, etc., should be taught. Above all they should be taught how to work; farming, irrigation, stock-raising,—not agency farms, but school farms. Mr. Oberly was severe on the multiplicity of publishers of text-books, each with his ax to grind. He advised conferences of expert teachers, like Gen. Armstrong, to prepare proper text-books and methods for the peculiar exigencies of Indian education. Now again: What to do with them when you have taught them? The superintendent made some excellent practical suggestions regarding the employment of young Indians, trusting them for instance with herds delivered at the edge of a reservation to be delivered back at a certain time, training them to support themselves by various industries, instead of being fattened and pauperized and demoralized by government.

On the motion of Mr. Oberly a committee of nine, consisting of five men and four women to be appointed by the chairman, Gen. Fisk, were commissioned to wait on President Cleveland in person and present for his consideration the resolutions approved by the conference.

#### OUR RED WARDS.

Considering that the number of Indians in the United States is only a few hundred thousand, it is disgraceful that the government, representing about sixty millions of citizens, has not made some provision for the little handful that will be at once practical and humane. The fundamental idea that they are human beings, "created equal, and endowed by nature" &c. as the Declaration of Independence says, seems to be not applied to the Indians. We welcome men of alien countries and make citizens of them. But we shut out from citizenship the remnant of the indigenous race which was American before all others. We set them apart and shut them up in what we call "reservations;" we deny them the dearest rights which we accord to the African race, on whose account a frightful war had to be waged.

The schools established in recent years at Carlisle, Pa., and Hampton, Va., are the first practical undertakings for the proper treatment of the Indians. At these and at the smaller establishments in and near Philadelphia, boys and girls of the wildest tribes have been educated in the common branches and taught to be farmers, or mechanics, or servants or teachers of their untaught brothers and sisters in the far West. But these young Indians, redeemed from savagery, and capable of becoming useful members of society, are not allowed to become citizens. They are better fitted for citizenship than many whites and blacks, native and foreign, who are declared to be citizens. But the Indians, according to the theory and practice of our government, must be kept in isolation on reservations; shut out from contact and competition with the other tribes, and pent up in tribal limitations with a view to ultimate extinction. Savage races are generally nomadic; as they approach civilization they become settled. We compel them to settle without civilizing them. They are caged, but untamed. If we would take down the barrier and let them get within reach of education and the sense of freedom as men there would be no need of an Indian Bureau any more than of an Irish or a German Bureau; no need of appropriations for agents and storekeepers and contractors; no danger of Indian revolts and massacres, and no occasion for Indian wars. Very gradually the people of the United States and their government are coming to an intelligent comprehension of the proper method of dealing with the red men: that is, educating them and proving to the world and to their own consciousness that they are not an inferior, irreclaimable race. The Indian schools are effecting this change, and if they could be enlarged or multiplied, or sustained by more liberal appropriations, they would soon make the change complete. We must, by some sort of legislation, open the door of citizenship to the Indians and let them take their chances with white, black and yellow men. The best of them will become good citizens, while the worst can be no worse than the worst of the other colors. [—*Evening Bulletin*.]

Miss Alice Fletcher, the student of Indian household customs, says that among the Sioux, when one family borrows a kettle from another, it is expected that when the kettle is returned a small portion of the food that has been cooked in it will be left in the bottom. The language has a particular word to designate this remnant. "Should this custom be disregarded by any one, that person would never be able to borrow again as the owner must always know what was cooked in her kettle." A white woman, on one occasion, returned a scoured kettle, intending to teach a lesson in cleanliness; but her act became the talk of the camp as a fresh example of the meanness of the whites. [—*Phila. Bulletin*.]

An Indian headstone, about the size of a large water pitcher, and similar in shape, except that the top is oval, was found in the Housatonic river lately by a resident of Brookfield, Conn. On the oval shape part are wrought two distinct hieroglyphics. On the sides of the stone are also curious carvings. Experts pronounce it one of the finest specimens of Indian headstone in the country.

The Indians who were recently taken into the United States service as soldiers have just received the first money due them, payment being made at Ft. Reno. The experiment has been a success. It is understood that an effort will soon be made to organize a regiment composed of Indians entirely. [—*Springfield Republican*.]



# The Morning Star.

—OR—  
EADLE KEATAH TOH.

Published Monthly in the Interest of Indian Education and Civilization.

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SAMUEL TOWNSEND, Pawnee,  
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BENNIE THOMAS, Pueblo,  
WILLIE BUTCHER, Chippewa,  
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CARLISLE, PA., OCTOBER, 1885.

## POSSIBILITY—METHOD—LOCATION.

For many years past Indian education has been discussed largely on the lines of experiment and possibility. It seems now to be time that the question should be advanced from these stages, conceding that results attained prove the *possible* and *practicable*, and the questions henceforth to be considered are the *advisability* of such a course and the *method* to be pursued in accomplishing the end in view.

It may fairly be assumed that in the age and country in which we live the number of persons who are ready to doubt the wisdom of an ordinary English education being given to every one is too small to be considered a factor in the case, hence we have only to consider *method* as the doubtful feature. That the Indian could be educated has long ceased to be a matter of experiment; but the kind of education, the best adapted to his condition, and that would prove the most powerful lever for the elevation of his race has been the experimental point.

By the general consent of those who have had practical experience in educating Indians it is granted that the education given, to be productive must be *industrial*, as well as literary, and really the former to take precedence of the latter. We have then to consider under what circumstances as to *location* can this civilizing education best be given—in the Indian country, or at a location remote there from? It would seem that this point should be determined by exactly the same reasoning by which we conclude it to be best to send a student to France to learn French, or to Italy for instructions in the fine arts, viz., that where the conditions are the most favorable for progress is the place to do the work, or the bulk of it. We know that French can be taught to large classes at once in this country, but it is one teacher and many scholars, and the work imperfectly done. Reverse the conditions—send the students where French is spoken and every person conversed with is a teacher, and we have a right to expect more speedy and thorough instruction made complete and lasting because daily necessity has been the price of progress.

It is possible to give a certain amount of education to an Indian in his own country, but the odds against you are heavy, the pace is slow, and after the expenditure of your best efforts, the very location and surroundings stamp your work imperfect. You have to face many contingencies of disaster and failure, which operate only in a limited degree where the school is remote from Indian surroundings.

Having in view that the object is the elevation of the race and qualifying for citizenship

we have to consider whether the feeling of isolation and separation now existing will be the quickest overcome, and independent manhood most effectually established by the subject being limited to the Indian country, where exist in the minimum degree the means that are to elevate and educate; or by passing over the reservation lines, and subjecting him to daily and hourly intercourse with the people into which, in the course of events, he must soon be incorporated as a constituent element of the body politic. On the issue presented there seems only one decision possible, viz., that the necessary conditions for success are overwhelmingly on the side of removal.

By this course of reasoning I do not say that there should not be schools on the reservations. On the contrary I wish to commend them as a great progressive influence, the necessary beginning and foundation of a system of education the culmination of which should be a three or five years course at some point located within the limits of a busy and civilized community. I would say may God speed every effort in which faithful work is being done, by Missions or Government, be it day-school or boarding-school, but let us not expect of them more than is reasonable, or that by them alone we can best accomplish that bringing the Indian out of himself, his past history and associations which become possible by a removal of a few hundred miles, thus cutting off from the continual pressure of pagan darkness and bringing into intimate association with the best elements of the Anglo-Saxon race.

In carrying out such a system of education there should be an organized method of transfer, a graduating from the Agency schools to those of a higher order known as Industrial Training Schools. By this means, the best possible results would be obtained. None would then be taken to a distance, but those of suitable age. Equal representation of the sexes could be insisted on, and both the physical fitness and mental ability of the candidate could be determined by their previous school record. Thus every dollar would be made productive, and each school occupying a grade in a system, would have only such a grade of work required of it, and those schools which are the best located and equipped for effective training would be relieved of a large amount of at present comparatively unproductive work, so made by the immaturity of the subject. By restricting to certain ages, having only those of proved capacity and intellect, those schools could reasonably aim higher, and accomplish more than at present. Thus is a few years furnishing an hitherto unknown element in our Indian experience, viz: a considerable number of educated adults representing many tribes competent to guide and instruct their fellows while present conditions remain, and able when the time comes to intelligently assume and discharge the duties appertaining to a citizen of the Republic.

A. J. S.

## SENATOR DAWES ON THE CHIPPEWAS.

### The Starving and Destitute Leach Lake Band.

Senator Dawes replies to an open letter addressed to him by S. M. Cook, of Granby, Mass., as follows, which we take from the *Boston Weekly Advertiser*:

I thank you for calling public attention to the sufferings of the poor Chippewa Indians, who have been drowned out by the reservoirs the government is building at the headwaters of the Mississippi River, only I fear you have not told the half of their destitution. The information which has been coming to me for several months past leads me to believe that you could hardly have exaggerated either their sufferings or their wrongs had you undertaken it. Congress is to blame for their present destitution and prospective starvation. I do not see how

Congress can now possibly relieve them before many of them will have died from want and exposure in the severity of the approaching winter in that high latitude. Your letter will, I trust, aid the appeal to public charity which Bishop Whipple and other benevolent men are making in their behalf.

Perhaps a statement of how they have been brought to their present abject condition may not be amiss. When Congress undertook in 1880 in a "river and harbor" bill to improve the navigation of the Mississippi River by means of the reservoirs at its headwaters, to which you pay your respects in your letter to me, they at the same time created a commission to assess the damage caused these Indians by the overflow of their lands.

Two Minnesotans living on the river and a Washington clerk were appointed on this commission, and they assessed the gross damage at \$15,465.90. This was considered by the Indians and their friends so utterly inadequate that, under the advice of such men as Bishop Whipple, the best friend the Indians of Northwest ever had, they refused to accept any portion of it, and made such representations at Washington that another commission of a very high character, consisting of General Sibley, ex-Governor Marshall and the missionary on the reservation was appointed to reassess the damages.

This commission awarded that the Indians should be paid in a gross sum \$10,038.18 and annually \$26,800. The \$10,038.18 was paid out of an appropriation already made when this award was published, but the \$26,800 which was to be paid yearly for their subsistence has never been appropriated. Bishop Whipple, Governor Marshall, the late Commissioner Price and others have urged this appropriation, but in vain.

Mr. Price in his last report said: "I cannot too strongly press the urgent necessity for the appropriations recommended. No one can compute the evil consequences that may arise should Congress ignore its duty to these Indians by a failure to make the appropriations to carry out the terms of the aforesaid award."

Yet Congress, though it could since then appropriate millions upon millions, one year no less than \$18,000,000, for rivers and harbors, still neglects to appropriate this sum to keep from starving these helpless Indians whom their river and harbor bill has drowned out of their heritage. This is the treatment which has brought these Indians to face starvation and the inclemency of a Northern winter, and the guilt rests on Congress. The public should, I think, know at whose door it lies.

I do not care, in this letter, to discuss the river and harbor scheme of improving the navigation of the Mississippi River by means of reservoirs at its headwaters, to which so much of your letter is devoted, because I do not like to mix Indian matters with river and harbor bills. I voted against the bill which commenced the work, though I believe that I afterward voted for one to carry it on after it was commenced, and I have as little faith in its success as you have. It is fair, however, to say that the engineer department of the government differs very widely from both of us in this respect. But we have on hand 1500 Indians destitute of food and shelter, and unless the heart of the benevolent is reached before the snows of winter are upon them, they will perish.

There are measures pending and maturing which I should like to discuss, but for obvious reasons cannot in this letter, which, if they ever become law, will, I believe, secure to these Indians, and all others still in the tribal relation, homes of their own, and with them self-support and citizenship. But to-day I desire to join with you in bringing to public notice this one claim upon benevolent effort for immediate relief.

H. L. DAWES.

PITTSFIELD, October 12, 1885.

"For one hundred years we have been teaching the Indian to live in idleness, with the belief that he has a right to demand food and clothes without work. We have made him a pauper and a beggar and the difficulties of making him something else are very great."

GENERAL WHITTLESEY.

There is an Indian in the Cherokee tribe in the Territory who is 94 years of age and does all his own work. This is chiefly curious as showing that there is an age at which Indians will work.—*Milwaukee Journ.*



## SCHOOL ITEMS.

Miss Ely is away spending a short vacation among friends.

Our school was favored recently with a visit of Mrs. S. C. Brush, of Brooklyn.

Silas Childers, Creek, returned to his home in Indian Territory, on the 3rd inst.

Rear-Admiral and Mrs. Carter, of Washington City, spent a day with us recently.

Our school at present is divided into three singing classes taught by Mrs. Campbell.

The pressure of our Indian boys to learn trades is greater now than ever before.

Chester P. Cornelius, one of the new Oneida pupils has joined our printers' corps.

Mr. Standing has moved temporarily into the girls' quarters to await the repairing of his house.

Joe Harris is back from his country home near by, and has his old position as drummer boy in the band.

Thomas Wistar laid a terra cotta pipe for a drain from the cistern at large boys' quarters, and did a good piece of work.

Our school is filled up, and it again becomes a problem how to crowd so many in the chapel for Sabbath and other gatherings.

The last shipment of goods to the west frees the gymnasium for the use of the boys, and roller-skating is again in vogue.

Nothing remains now of the old dining-hall but the end that was put up five years ago, which is to be used as a printing-office.

Our English speaking record is not quite up to the standard just now owing to the admission of about 80 new pupils during the month.

Three car loads of tin-ware and stove-pipe, made by our apprentice boys, was shipped to different Indian Agencies in the west, during the month.

Our potato crop from the farm has turned out well. In the digging of ten or twelve hundred bushels, it required eight or ten boys in addition to the regular farm detail.

During one or two cold snaps this fall, the girls had to move their sewing quarters into a small room that could be heated by a common cook stove. Pipes for steam heat are now being placed in the large, airy sewing room, and the girls will be made comfortable or the winter.

Seventy-one of our pupils, accompanied by Mr. Standing and six of the teachers went to Philadelphia, on Wednesday, the 14th, to visit the State Fair and Novelties exhibition to which free admission had been procured through the courtesy of ex-Mayor Fox, Superintendent of the mint, who also very kindly escorted the party through the various departments of the mint. Independence Hall and Wanamaker's store were then visited.

To a number of our boys and girls it was the first visit to Philadelphia or any large city and proved an occasion of interest and instruction fully justifying the expenditure on the part of the pupils, all of whom paid their own way.

While they are having snow and bitter weather in Dakota and other places in the Northwest from where many of our children have come, we still have pleasant days, and the grass keeps fresh and green.

Our Carpenters are putting an elevator in the new laundry from the wash-room to the third story drying room. This saves carrying the wet clothing up two pairs of stairs in baskets, as has heretofore been done.

We hear through a letter to Lena Blackbear that Belle Yellowbear, who on account of ill health returned to her home at Cheyenne Agency, Indian Territory, a few weeks ago, died three days after her arrival.

Our white baker having been called to other fields of labor, Steve Williamson, Arapahoe, is again in charge of the bakery. The baking of a barrel and a half of flour into bread daily is no small work for the three Indian boys who do the whole of it.

Frank Engler, Cheyenne, has gone to Lawrence to work in the Haskell Institute shoe-shop. He learned his trade here. Let our boys take notice that those who do the best work in our shops are the ones selected to fill these outside positions when opportunity offers.

During the summer when the boys were camping in the mountains Capt. Pratt offered a prize of one dollar for the best, fifty cents for the second, and twenty-five cents for the third best cane to be made from the native wood of the mountain.

The boys went to work in earnest and produced some very fine specimens. Cyrus Dixon; Pueblo, won the first prize; James Miller; Pueblo, the second, and Kowseah, Pueblo, the third.

The school was very handsomely entertained on the evening of the 24th, by microscopic illustrations thrown on canvas.

Prof. A. A. Starr, of New York, who has spent forty years in the work of collecting specimens and showing to the public the wonders of a Microscopic world, has reached great perfection in the skill of bringing to view the invisible in nature, and in showing out in immense proportions such infinitesimals as a spider's foot, a fly's mouth, the sting of a bee, the gizzard of a cricket, the feathers on the wing of a butterfly, fleas, mosquitoes, and hundreds of other interesting and curious things too small to be seen ordinarily. Mosquitoes legs seemed 20 feet long, and the little bill they delight to thrust into peoples' flesh was even of greater length.

The buffalo moth was a queer looking creature, and how all did enjoy seeing the water-tiger make a meal of rainwater wiggletails.

The whole exhibition interspersed with laughable jokes and funny imitations of sawing of wood, singing of mosquitoes and bees, barking of dogs, chirping of chickens, and other things through the art of ventriloquism, was intensely interesting, amusing and instructive.

The Professor promises to come back after we have learned more English, so that we can understand his explanations better, and we hope he will not forget his promise.

Father L. Conrady, a Catholic missionary among the Sioux, is out with a new plan to settle the Indian question. He wants to form colonies of at least 150 of the young men and put each on 160 acres of land with a white farmer to show them how to work and the government make them. Then put the old men on small patches, sell all of the remainder. In this way he thinks they will become self-supporting.

## A Pawnee Custom.

When the fire goes out, a boy is sent to a neighboring tent for a few coals.

Before the boy secures the coals, however, he is required to run a race with one of the family, and very often, for amusement, the old grandfather is selected to run with the young fire-hunter. The occupants of the tents near by turn out to see the fun, and if the grandfather beats in the race the shame-faced boy is obliged to pass on without the coals.

A letter from John Bonga, Chippewa, White Earth Agency, says that Albert Wilson is not strong yet but is getting better all the time. They are going to school every day but do not work half of each day as they did here. "Just nothing all the time," to use his own expression. Further more, he says "We talk Indian all the time here, never talk English. Number of pupils in our school is 47. There are 17 boys and 30 girls. Nobody on the farm." He sends ten cents for the INDIAN HELPER and says they enjoy reading it.

Bishop Dudley in a paper upon "race line" is looking "for the day when race peculiarities shall be terminated, when the unity of the race shall be manifested." He "can find no reason to believe that the great races into which humanity is divided shall remain forever distinct, with their race marks of color and form. Centuries hence the red man, the yellow, the white and the black may all have ceased to exist as such, and in America be found the race combining the bloods of them all."

A dress sent in for competition at the State Fair, Philadelphia, made by a seventeen-year-old Indian girl, although it did not take a prize, is well worthy of notice, showing as it does that the Indians can be taught the principles of civilization if only pains were taken to instruct them. This dress compared favorably for style and workmanship with many others on exhibition, the sewing was neatly done, and the buttonholes, always a difficult portion of the dress, well finished.—[Phila. Bulletin.]

We suppose the dress mentioned above was the work of a Lincoln Institute girl.

## THINGS SEEN ON A RESERVATION.

Having lately seen a plea for the perpetuation of the reservation system I am led to give impressions received on a recent visit to that reserve in southern Dakota devoted to the use of the Rosebud Sioux.

Crossing the Nebraska line, a ride of thirty-five miles in a wagon built by the Indian students at the Carlisle school, brought us to the Agency which is the nucleus around which gather the head men of the tribe with their respective followers. From this central point there is an Indian radiation which gradually decreases until the reservation line is reached, when there is found that commingling with a class of whites which has been as injurious to the Indian as is blood poisoning to the human system.

The monotonous ride over level stretches of prairie gives you no preparation for your actual introduction to the Agency which is picturesquely situated amidst a very carnival of hills. If this choosing of location was the exponent of old Spotted Tail's judgment we can not but approve his taste for scenic effect.

On the occasion of our arrival the hills were covered with groups of men evidently in a state of expectancy, but an expectancy, though tense, that was devoid of all restless impatience. Inquiring the cause of this unusual demonstration we learned that the Congressional Commission was visiting the Agency and the Indians were gathered in the hope of a council.

Economy of time being important to the Commission, word was sent the Indians that a



council of an hour's length would be granted them, but this compromise was haughtily and promptly declined. They could not without great sacrifice of dignity crowd into an hour the petitions that many of them had come a two days' journey to present.

However reticent the Indian may be in conversation, in council he is garrulous, occupying two-thirds of the time in the reiteration of the one or two things that make the burden of his cry.

It was at a recent grand council of the Yumas of Arizona, that the question of "pants or no pants" was discussed at such length that the "pipe" made the circuit of the council three times before the matter was decided in the interests of civilization.

In spite of having made out their "slate" in view of the long expected visit of the Commission, the Rosebuds accepted their disappointment like philosophers, sprang upon their ponies, and in an incredibly short time had put the hills between us.

A few hours later the Commission bestowed themselves in a four-in-hand coach and escorted by fifty mounted Indian police wheeled out of sight. When the reservation line was reached, the police escort, in parting compliment, discharged their revolvers with such fine effect that there ensued in the breast of one of the "members" a conflict between love of economy and display,—"A fine spectacle," he was heard to say, "but a great waste of ammunition."

This police system is a forward move and is fast growing to be one of the features of the Agencies. Among the Indians it is counted an honorable calling, the distinction of being permitted fire-arms not being without its weight. The susceptibility of the Indian to perfect drill and his unquestioning performance of duty are arguments in favor of the suggestion lately advanced that a certain number of every tribe be drafted into the regular army.

Our first evening upon the reservation was one of exceeding beauty. Upon the surrounding hills burned answering camp-fires; wandering here and there were statuesque figures, enveloped in white or oftener in scarlet and, in the evening shades, looking more classic than barbarous. Off in the distance, jutting the spire of the little mission church and over all pervaded a stillness made more weird by the occasional wail of some mother whose child had been gathered away by the Great Spirit.

But there is a witchery in distance which short range dissipates. Descending the hill from which "every prospect had pleased" we reached a tepee which fairly illustrated the prevailing mode of reservation life to which there are some notable exceptions.

In the door-way crouched two old squaws absorbed in gambling, their shrunken features alight with interest in their probable chances; gathered around were the children intent upon the fluctuations of the game. In close proximity lounged the younger squaws, while over and under them crept unkempt and half neud papposes.

On the outskirts of this group idled the men and a few untethered ponies. The household probably comprised fifteen or twenty members, subject to additions by the incursions of visitors, and making no count of the fleas on their eternal campaign, nor of the dirt which is of that species instinct with life—all of whom and which occupied the one miserable room of the tepee for all the purposes of living.

This degradation is but one phase of the reservation life which has been the text upon which eastern sentimentalists have so long rung the changes. It is to this demoralization that our Carlisle boys and girls are relegated after having demonstrated their ability to stand

shoulder to shoulder with the children of the states.

It is thought by some that the old Indians glory in the education of their children, and hedge them about with influences that foster its germs. Where this may be the exceptional case it is far from the rule; they glory in their children but not in the education from which estrangement must surely result. Too often it is the parents who are the first to ridicule the advancement of their children, and gladly would they throw the blanket over the evidences of their civilization.

It is one of the daily duties of a detail of the police force to go out upon a "round up" of the camp children in order to secure a full attendance upon the Agency school; this failing, recourse is had to the withdrawal of "rations" which, after all, is the compelling stimulus that fills the schools and the whip that is ready to the hand of the Agent.

The conservatism of the Indian in the matter of education need not excite wonder. The terms of our treaty with the Sioux are to the effect that, "until they are self-supporting the Government shall render all needful assistance." With this premium put upon helplessness, is it remarkable, that they do not rush to the plow and school-room? Who of us would make haste to be *disinherited*? Through the painstaking vigilance of Agent Wright there has been a subsidence of many of the reservation evils—more especially of dancing and drinking. There are, however, occasional recurrences of longings for the sun-dance.

It was but recently that a company of head men waited upon the Agent and said that they had met the Great Spirit in a mighty whirlwind, and the Great Spirit had told them they must have a sun-dance.

"Extraordinary," replied the Agent. "I too, met the Great Spirit in a mighty whirlwind, and he told me you must *not* have a sun-dance." Amazed and confounded by this intelligence our would be dancers beat a retreat.

Among the baleful and most powerful influences felt on the reservation is that of the "medicine men." On the occasion of a visit to a sick boy who had been my care on the journey out, I asked to see the bottle of medicine left on a former visit. Indicating that it was under the bed, I, with some wonderment at the selection of so strange a medicine shelf, betook myself thence and found the contents of the bottle upon the floor. The truth then flashed upon me that during the intervals of my visits the native Doctors had ordered this disposition of the medicine. When about to question the patient as to how far he had resisted these measures, the door opened and no less than six of these creatures made hideous by paint, feathers and the almost total absence of covering, entered. It was evident from the array of drums, rattles, skins and sundries with which they were provided that they intended exorcising the evil spirit supposed to have control of the patient.

Narrowly watching, lest I practice some charm in advance of their own, they pressed forward and closed round the bed, but on my departure expressed their friendliness by a cordial handshake and a deep, guttural "How." I understood later, that at the conclusion of their pow-wow they had pronounced the boy's case hopeless as he had already taken *too much of the white man's medicine*. Looking off to a distant bluff, on the brow of which six rude, blanket covered coffins were out lined against the evening sky, I thought that even to the all-powerful medicine men there was no strategy known that could baffle death.

It has been said that the position of women is an invariable index to the condition of a country. If this be so what shall we say of res-

ervations where the degradation of the Indian woman is such that she is absolutely without influence on man or child, and where she has no place more honorable than that of the despised drudge of the camp.

Returning one day from an outing upon the prairie, I met a burly Indian astride of a small pony from the sides of which hung dripping beef; in the rear, freighted with brush-wood, trudged the old weather beaten squaw. "How-ing" briefly with Lo, who had reined up for this purpose, I turned more cordially to greet his squaw when I was at once conscious that by this breach of Indian etiquette, I had called down upon me the contempt of her lord. A little farther on was an instance of conjugal favoritism. Seated by the side of her husband on the front seat of a prairie wagon was the wife first in his affections, while in the bed of the wagon was she who had perhaps formerly occupied the seat by his side. The only consolation offered by this situation was that the bride, shorn of her glory, would doubtless, at no distant day, be an occupant of the wagon bed.

The issue of rations to the women although deplorable as a principle is interesting as a spectacle. Astride of their ponies and resplendent in paint, beads and blankets they dash over the hills to the commissary not unfrequently carrying upon their backs their papposes as gaily tricked out in adornments as are the mothers themselves. On one of these occasions, a man, with the necessity evidently put upon him by the illness of his wife, appeared, blanketed to the eyes. Chagrined at his position, and fearful of being a target for the ridicule of the women, he slipped behind the door that he might watch through the crack for an opportunity to seize his flour and bacon and be gone.

There is probably nothing more revolting to be seen on a reservation than the "issue of beef on the hoof." Gathered in a wide circle around the corral are the Indians, brave in full holiday regalia, mounted on gayly caparisoned ponies and attended by their squaws. Simultaneous with the calling of a man's name, the gate of the corral is lifted and a steer liberated. Instead of instantly killing the animal the Indian prefers the excitement of giving it chase until exhausted and panic-stricken it is brought within easy range of the rifle. At this point, the squaws take up their part of the work and with the dexterity of practical hands cut, clean and divide the beef with such expedition that within forty minutes nothing but the horns remain.

This system of "rations" is as a fetter upon the Indian, enervating all enterprise and grafting upon him the miserable dependence which is so fast making the race impotent and feeble.

Some one, in a recent article, exhorts the Government to "devise some means by which the habits of this peculiar people may be preserved in their entirety."

Surely the Government could adopt no better plan than it did generations ago when it set apart certain areas for the occupation of Indians and called them reservations.

There, shut up to their bigotry and self-sufficiency, and with no counter influence to disturb them you will find the Indians of to-day as uncompromising and tenacious of their customs as were their fore-fathers of fifty years ago, and, granting the same segregating conditions, a hundred years hence, they will still be "a peculiar people" with their habits preserved in their entirety."

Whether the Indian shall be sacrificed at the expense of the reservation, or the reservation at the expense of the Indian is a question that is up and "will not down." For ourselves, we think it will be an auspicious day for the race when the Government shall pronounce reservations, as reservations, "condemned property."

K. I.



## A CIVILIZED APACHE ON THE INDIAN QUESTION.

The following is taken from a letter written by a young Apache Indian, now living in Chicago in answer to a correspondent of the *Rome (N. Y.) Daily Sentinel*. He explains that he is a full blooded Apache, reared in a grass hut among the wildest tribes of Arizona:

As I read an article in one of your issues, my eyes rested upon a subject which I have been interested in ever since I was taken away from my wild condition. I am fully aware that the subject of this paper has been discussed by able men and women, who have had experience with the Indians year after year; but being myself an Indian, who was reared from the wildest and most warlike tribe, I feel it my duty to speak for those who can not read or write.

First. I wish to say in regard to your correspondents picture of the "Noble Red Man," (as she terms him in disgust) that it is a picture drawn by men who have disgraced their name and deserved not to be called citizens of this free country; and I am surprised that a lady, who pretends to be a reformer, should labor to set such an idea before a civilized nation; for as a nation we have never violated the laws of our country.

Second. In order to properly discuss this important subject, so as to impress the eastern people, things of the past ought to be hidden.

Speak of what is, and bring forth new ideas for the future, which I believe the writer referred to lacked. I aver that the redskins are created for some use, as has been stated repeatedly by greater women. Now, as I undertake to set my ideas before the people, let it be understood that I take an impartial view of the subject.

The Indians, as a nation, have never understood their place in this country. After they were scared from their dream of peace, they had arms and grounds enough to satisfy their old habits, but as they advance westward before the white man they are placed between the great gulf and what they believe to be their enemies. To a white man the idea of a savage is similar to that of a blood-thirsty savage's idea of a white man, that is to say, the latter's notion of the whites is that they are untruthful, unmerciful and an enemy from everlasting.

The whites believe the Indian to be treacherous, inhuman and untamable. Their ideas are different, for the object of comparison differs. The wild man of the forest compares with the whites as the tree to the towering castle; the flight of an eagle to that of a locomotive, and the civilized splendor to that of nature's beauty.

On the contrary, you compare his lonely grass hut to that of a palace, the joy of life to that of a warbling bird, and his cruelty to that of the beast with whom he roams.

To the child of nature history is unknown.

The arrival of the whites on the coast has been hidden in oblivion; the first battle that ever occurred between them has vanished with the dead; the witnesses of the treaties made years ago lie beneath the sod, to be spoken of no more, and the pathway of the long pilgrimage from the far east to the setting sun has been plowed under. Still there lies in the chamber of memory, impressed by the camp-fire, the panorama of the past. There he sees Columbus, when he gave him drink, food, and raiment; there he sees William Penn, "the father" (as they called him), proclaiming peace; the cause of battles; the treaties kept and broken, and the path that is strewn with blood from the far east to the far west.

The writer referred to above gave us a picture of Indian cruelty by relating an incident, which, I am very sorry to say, is true; but now consider my case. At the time when I was taken away, the village was composed of

several hundred inhabitants. The warriors received information from another tribe who had returned from a certain military post where they were provided by the government with those things which were necessary for them, and where they had signed a treaty.

Hearing this, the braves of our place, some of whom had grown gray in the service of battles, and who had never seen a white man, but feared him, now gave vent to their fears, and tramped toward the rising sun, leaving their dear families with the Great Spirit, having the assurance that when they returned the same sweet voices that had bidden them farewell would welcome them home. We as children and our aged mothers day after day anticipated the return of our fathers, husbands and sons.

Alas! the night came as usual, the joy, the thoughts, and the weariness had ceased, until we were awakened by shouts of the war-cry, echoes of musketry and the crackling of fires.

In my fright I ran for life, but was caught in the act, then I was taken to a place where I witnessed a dreadful scene. Before me and all around were blazes of fire higher than the trees. A little to one side I saw a body with just enough life to give terrible groans, and a little further on, in the midst of a blazing fire, I saw a scene which I shall never forget.

It was a dear mother with her only babe; she was wounded and had been thrown into the fire. The babe was held to her breast by one of her arms, while the other was held out and her hand clenched. The child, suffering from the heat, cried, "O! mother! mother!" until silenced in death, while the brave mother would reply, "Child, be still! Child, be still!" She also died in great agony.

I appeal to the person of whom I spoke, and to the people. Can the poor redskin be blamed for not smiling upon those who murdered the dear, loving wife, who oft-times gave the warrior joy amid sorrow? The mother and father who encouraged him speak not, and the children who were a joy to him have been taken away not to be seen of him forever. The hero may resign the field, the coward murder and flee; but he that endured the death of his loved wife and children, and who can not fear, will not yield.

Now let us turn aside from history and sad incidents and look at the future. I do not believe the child of nature is so degraded that he can not be lifted to a higher level. It is but a short time since our government considered this nation worthy to be protected and educated. In regard to their education, it has been a success.

We must take into consideration two schools, one on the frontier, taught by cow-boys, miners and soldiers; the other in the east, taught by Christians. Both of these testify to their success. If the former are to be a specimen of learned and good moral character, and are to be placed in the front rank, is it not better that they return to their original customs? The eastern schools have done more for the noble man than the others, including soldiers, miners and cow-boys. These schools are under Christian influence. Their teachers have correct ideas in regard to the Indian question, without any doubt. They have substituted water for warpaint, the hoe for the bow and arrow, decent clothing for a wild attire, enlightenment for ignorance, and taught the religion of the living God instead of that of idols.

Indians in their natural state are ambitious. With them honors lie in victories and in brave acts. There is not one who is not looking to the chief of the tribe, wishing to be like him. Now experience has proved that the Indian can be made to realize that greater honors lie beyond the brutal acts of his forefathers, by being educated to earn his bread. The aged submit to teaching and send their children to school.

If the desired end is to be accomplished, give them justice; give them Christians instead of war men, agricultural implements instead of arms; make the feel that they are free, as when in their natural state, and not fenced in by

the points of bayonets, as they are at the present time, and treat them as a friend, not as an enemy, so that they may know the land where their forefathers trod is still free.

I leave this subject, looking for the time when the grasp of the white man's hand shall be greeted, the hatchet buried, and the occasion consecrated by smoking the pipe of peace.

Let us hope, while the rays of enlightenment still fall athwart the dark question of the past.

Yours in the cause,

CARLOS MONTEZUMA.

## THE "HOW" AND THE "WHY" OF INDIAN EDUCATION.

It is only from the very thoughtless or the very cynical that we ever hear the question, Why should the Indians be educated? If a doubt on this point be admitted, then is the whole scheme of education and civilization and progress of problematic value. We assume it to be based upon the needs and the possibilities of human nature; and to this grand rule there isn't an exception—not even the red man.

It is oftener said, Why should we educate the Indians? and this demand is hardly more plausible than the other. To all earnest souls, the obligation toward our weaker and poorer brothers is the urgent claim which life makes upon us. Our peculiar debt to the Indian is so universally felt, if not acknowledged, it is so well known that in honor and common honesty even, we owe them schools and teachers in civilization, that it is hardly allowable to press the point.

From the "Why" of Indian education, then, we are not long in coming to the "How,"—and here is a problem which presents its difficulties. How shall we educate the Indian? say Congress, the people, the Indian teachers, and philanthropists. Probably the first answer of practical men to this question is, Educate him practically, industrially. Educate him in Christianity, is the cry of the churches and the missionaries. Train him for a teacher and a leader, help him to help others, say the wise. Let him go as far as he will; let us see what an Indian can do, suggest a few devotees of self-culture and curious students of comparative psychology. Practical wisdom for the mass is undoubtedly with the first three; yet we do not see why an Indian here and there, of reasonable ambition and power, should not make what he may of the "higher education."

Shall we educate at a distance from, or on, the Reservation? is another much-vexed question. The best authorities apparently agree that the Eastern school does the more rapid and thorough work; while the agency boarding and day schools keep their place as essential factors of Indian progress.

The importance of transplanting the young "savage" into the very soil and atmosphere of civilization is the strongest argument in favor of the former; yet this importance is easily over-estimated. Why not transplant civilization into Reservation life in the person of a capable and devoted Indian teacher? The right men and women represent it at its best, and are able to exert large influence in the large field.

Doubtless the right ones are not always found, and this may be a reason why the power of the agency government school has been persistently undervalued. The mission work is usually undertaken in a spirit which makes it a success. But for the present, all work for Indians in the West is properly mission work,—made such by the privations of the life, the meagre salaries, and the unusual exigencies of the situation. That it is not always so understood sufficiently attests that the work is not invariably well done.

The "natural" methods are peculiarly adapted to Indian teaching, and the teacher needs all the aids of modern skill and science in her elementary work, together with the best modern appliances, too often stinted or denied by government parsimony. She needs all her animation to arouse, all her patience to encourage, all her sympathy and strength to uplift and impress; she needs to draw upon the reserve force of a large and gifted nature to meet the peculiar difficulties of her position. The practical problems which Indian educators are studying to solve are problems which stand in direct relation to the social and educational interests of the broadest minds.—[ELAINE GOODALE in *Journal of Education*.



# EXTRACTS FROM HOME LETTERS WRITTEN BY OUR PUPILS.

"Some boys went to Harrisburg, also Harrisburg had a birthday."

"This time I went to school in the morning. It is very nice to study my lessons in the bright morning."

"Oh dear me, I miss my cooking since I came back, but I just wish to go out on the farm and learn some more. I cook without any one helps me."

"They do not allow any one to talk Indian at this school. I think that is a good thing. They will learn more when they do not talk Indian."

"I was at Hampton School last month. There I saw all the Omaha children and they are well. They are doing good work down at Hampton. Susie La Flesche is the best scholar in the school and the rest are trying hard too."

"When Capt. Pratt gets home I will go to him and ask him about going to the west. I will let you know what he has to say to me about going west. If he says, 'Eugene you cannot go home yet this year,' I will do just what Capt. Pratt says to me. He knows what is best for me."

"Friday as I looked out of the door, I saw the trees and they looked like gold and the sky looked so blue and I wondered about God. I hear he made the world in six days and I wonder how he could make everything so quick. Mother I hate to quit writing. I wish you were at this school with me, but Good-night."

"I want to tell you something. It is this. You must not send me any money. You just keep it and help yourself. But I do ask your picture and I will send my picture some day. If you send me your picture you must not wear Indian clothes. I don't like you to wear Indian clothes any more."

"They are looking for some new children this evening. Some are coming from Dakota and New Mexico. I think the old people are beginning to think that to educate their children is a good thing."

Dr. Given was in Dakota and he told us that it looked different from what it did some time ago. He said that the Indians do not live in a bunch like they used, but they live far from each other and were trying to farm. They are trying. Some people don't see any change in the Indians but Dr. Given did."

"I am feeling like to relating to you about what we do at present. We went to Harrisburg Centennial a few weeks ago, and there we saw many wonderful things. I thought the old Indians will never see such wonderful things. If the Indians want to be something instead of worthless they must earn their own living. They ought to be thankful to the Government for this school. I am not going to stay here four or five years and then go to the dirt and be worthless. My determination is to stay until I am educated as well as any one else."

"It is not only the Indians who do not know anything but a great many other people besides. Let us try and teach them to do better ways as well as them teach us. Our teacher asked us boys and girls to speak up loud so people could hear us and to tell the truth. That is the way to do good to people and it will help you along. Writing a letter is not an easy thing to do."

"I would like to have my little brother at this school, so that he can get along well in speaking English. I will try to help him all I can so we can both be useful in some day. I am trying hard to know my school employments while I have a good opportunity. I don't know how much I shall know in three or four years. I do not want to go back to that filthy place where the careless and ignorant are."

"I am very well satisfied with the words you sent with Vicente Abeita. Well, I was with the Governor for two days, and left them at Washington. They said they were coming to see our school, but they did not come. I was sorry because they lost a great deal by not seeing our school. Well, I suppose by this time you all know how they got along in the case that they brought. I was very glad you did not come because it was just a waste of the money that they paid to come."

Now I am looking for Pomocem in that lot of children that Capt. Pratt will bring in. Again I will say do not keep Dimas at home. If he is able send him to the Albuquerque school. Let him learn something that will be of use to him when he is a man."

I heard you all had plenty of fruits. I am glad of it, I was glad to hear that this year my brother did not get drunk. That is a great deal."

"Our lives are made up of little things, these things are of not much worth, but accomplish grand results."

So if a man wants to be respected by every one, he has to have four things which will give him a solid foundation for building his character, namely: truth, purity, honor and reverence. The most important of these four I think is "honor." It will not be an honorable thing if a boy in this school should make a bargain with any person, especially to the farmers if he does not stick to it. What is required of him is simply to be an honorable man. How beautiful the character of an energetic and trustworthy man would be. All that we need is that we should strive to be faithful and honest in our business transaction."

"DOMINGO FELIZ, DEAR MOTHER:—We are happy to write our home letters for this first month of school for another year. Our teachers are wishing that every scholar should try to do the best they can in their studies and employments. We do hope too that every scholar will have judgment and think what is the best for themselves. Because education is a useful thing and it will be a great good for us Indians if we learn and get the education that government has been trying to give every Indian in this United States."

You may know something about the Isleta and San Domingo men."

Those chiefs went to Washington not long ago. And they did not know how to stand up and express their business to the Commissioner of the Indian Affairs. So they had to send for a Carlisle boy, Domingo Jiron. This boy is from the same Pueblo. So he went to Washington and stood up to speak for those ignorant chiefs. When the boy came back he told me all about it and I think he did very well because the chiefs succeeded in what they were after. Mother receive the best regards from teacher and from me. And please give my expressions to all my brothers and friends. I hope you remain in good health. From your loving son who longs to see you."

A sentence was to be written containing the word "cry."

A new comer puts it, "CRY.—Is eyes come water, that is cry."

## Are Indians ever Grateful?

The Creek girl, former pupil of Carlisle, who wrote the following to one of our teachers after receiving a package of clothing from our good friend Susan Longstreth, of Philadelphia, surely is thankful from her heart, as the letter itself will show:

"MUSCOGEE, I. T., Oct. 6, 1885.

DEAR MISS —:—Your letter was received at the same time I received the package. I was happy to receive both. I am happy but sorry too, that a dear old lady like her had to put herself to trouble in getting them and expressing them to me.

I wrote to Miss Longstreth and thanked her, but for nothing in the world would I be like a beggar to receive those things for nothing but thanks. Oh, no, it does not seem right in me, and I am bound to send her something in return.

Yes, ma'am, I did make the articles as neat as they could be made, and I can sew for myself. I am indeed left to do this. I cannot be depending upon any one else, that will never do."

## Honor.

Honor means a great many things that we would not think were dishonorable. The foundation of character is truth, the next stone is purity and the next is honor. Honor involves honesty, truth, purity, and a person cannot be honorable unless they are honest and truthful in every thing even in the smallest things of every day life. An honorable person would not steal or lie, or would not tell tales on other people. An honorable man would not be seen playing cards or gambling or betting in any way. Gambling is a dishonest way of living and a man who makes his living by gambling and betting is a dishonorable man and ought to be ashamed to be seen getting money by chance and walking away with an other man's money in his pocket. A common man who makes enough money to dress well and play what he calls a "manly game of cards or billiards or a manly drink of liquor" and all what he calls "manly pleasures and harmless habits," is a dishonorable man. If we are honorable we would not say, do, or think any thing that we would be ashamed to have any body know.

A PUPIL.

From the Cheyenne Transporter.

The Arapahoes have been holding a protracted medicine dance at a point fifteen miles up the river.

About seventy is the number of pupils in the Cheyenne school, with new ones coming in daily. Supt. Whiting looks forward to a successful term.

Capt. Lee, the popular agent, is out over the reservation on a tour of inspection. He also visits the Wichita Agency to confer with Capt. Hall, agent there. Neighboring agents like to understand each other's policy, thereby enabling them to work in unity. Capt. Jesse Lee and Capt. Jesse Lee Hall make a strong team.

Prof. Potter reports seventy-four pupils in attendance at the Arapahoe school; that Supt. Noble, although a new man in the Indian work, is improving the appearance of things around the school. He is an earnest and energetic worker, and with his twenty-five years' experience as superintendent of white schools, he no doubt will retain the same degree of success as heretofore made of the Arapahoe school.

## Indian Version of George Washington and the Hatchet.

"George Washington was a present, a hatchet. He trying to cut a board and logs. He was very angry. George's father was very angry. George asked if he cut down the cherry-tree. George's father say I cannot tell a lie, I cut it with my hatchet."